Rough Field Notes

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③ is a word applied to the dead ④, meaning reverse. Frequently, in fact usually they walk on their heads, sometimes backwards, their river flows from W to E, so their sun goes upstream. ⑤ is the present name of the person having the dance of the dead. ⑥ At night he gets his ye-ix, nobody hears it but the whistle, an ordinary vocal whistle is heard. The onlookers know it was the dead, but of course only the types know who it is, owing to the previous meeting. Several men make the noise, it is believed the dead have come for him, hence the ye-ix, they have come to take him to their land, i e ⑤, he goes away, the same word is said to describe the going aloft of an Whotta. He returns with his face & body green from crushed leaves, carrying in his hands a bone (usually deer) which is supposed to be a dead man's bone, from leg. Meanwhile a large number, immaterial how many, have been painted up with black & green paint on a white background to make them look ghastly. There is no fixed pattern. ⑧ A q ⑦ ~~is in the [illegible]~~, her face is painted, she wears a blanket & has on her back a basket. She is supposed to ~~[illegible]~~ gather berries in the land of the dead. ~~A painted boy~~ ~~The painted lads lie down near the fire & represent the dead.~~ When called ① comes in first & sits down near the [illegible]

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① There is a name to each.

Note. There is a story to this business, presumably long ago as ~~pa~~ ancestor got touch with the dead. It is doubtful whether there be a hushkashuska

Then 1 by 1 the dead come in, & half dance, they give a peculiar trill with their ~~to~~ voice, & constantly move their arms around, pointing up, down & around with 1 finger, then sit down near the fire. One ① comes in going backwards and the ① hopping on 1 leg. (alkwalis) goes round putting things in her basket, it does not matter what, anything that happens to be on the walls, these are taken from her by any man. Another of the dead presides over the kapwilla, & when a spark from the fire jumps on the dead he beats violently & the man jumps. The dead lie close to the fire. When all are in, the dead man in charge of the sta beats violently & they get up to go out. But it is as if they were not clear-headed, some go one way & some another, but they are shoved out the door. Then they go to every house & repeat the proceeding. The omblumstā in their bed rooms stick their heads out to see what is doing, but do not come right out. There is no noise, except for the 1 dead man who hollers. Then he returns to the uugapig with all the biscuits. They skimem him, but the alyabsta are not in time, anybody beats any time, because he is a strange business. This is n ε business, turned round because of the dead. The skimem finished the dead go out to some house where there are no omblumsta & wash: no omblumsta are present in the uugpig. The sing men compose the new song, the theme of which is the land of the dead, & how

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① At times during the winter he becomes (l wan) & goes around spoiling things with sand, the people get annoyed but can't do anything, he does not pay.

② made, for choice, from bog, rubbed in water & applied

③ The song also includes any news of bad doings at, e.g. sint, or of any foreign (Pomskwit e.g.) type, such as mistakes in ritual. This news is supposed to have come from the dead. Only (ask Unkotz) of Pusmit is allowed to do this, but also a Sisank business of Nuskwatl is the same.

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the dead wanted to make the traveller a tye, how everything is green in their land. They lied in what they promised to me, if they had buried me in their present (this is a reference to the presents about to be distributed by soptes), how he had got the bone in one of the houses below, how he visited the various towns of the dead scattered along their river(3). As the song is sung, he dances a good dance. When finished he gives out presents, first to all & sundry & then to his helpers, as pay! (though this would be never mentioned). (In all kusiut businesses the president are first paid). Then all go out.

Next day is (Qothsm). The skimosehyts made, unless of course somebody has first been a kusiut in his house. In the evening first the president get ready the song, then come the kusiut, ~~get~~ who get it & when he is ready to dance the cuxkimsta come in. He dances, his face is green(2)!, & he wears a little bag, with a small pointed projection over his forehead. They use his two songs, the tune same, words changed. After he was finished any other kusiut dance. At the rear is always the atholta, scaring off the cuxkimsta. Then food & [illegible]. Sometimes if he talks too long another gets up & interrupts. Then they (hamlaxw), & if the tyees want him to talk, he throws sand a

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round, he is rushed out & taken to another house. If the guardians allow him to throw too much sand in our house, the inhabitants form u ranks of the guardians & see that he is allowed to throw a lot of sand in the guardians' houses.

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① oniks·te, meaning Island

~~② bwàtwasta~~

~~③ mstłstsa~~

④ as cutting stomach, throwing into fire, into water & hauling head.

⑤ He does not dance for either of these songs

January = wi⑥nawa goes = swaulsn bn nsm

Note: ⑦ December = sisupt.

November alnultzauk comes = scbwalwhàis di sut.

Potato hauling month: sstzǝ̀ di sut or sidvbaus di anulsbwuzait

⑦ These are the months of dancing. ⑥. sometimes he yesx, unless a bubsta of the canoe is made.

⑧ Sc. forgot details, pieced out by myers. On the first night his head is a bit queer, but no yesx comes to him. The ombluvsla are told that something queer has come over him, but they do not know what. He is in a dance-house at the time & is conducted to his own house. The ombluvsla ~~his~~ are chased out. For 3 nights he lies down stupidly without doing anything. On the 4th day, near evening

[illegible]
[illegible] Copy.

[illegible]

[illegible] the [illegible] the [illegible]
[illegible] good supply [illegible] the [illegible]
[illegible] off [illegible] the [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] very [illegible]
[illegible] the [illegible]
[illegible]
[illegible]
[illegible] in the [illegible]
[illegible] to get [illegible] a [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

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which the first year differed greatly, but the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
the [illegible] [illegible] [illegible] the [illegible] [illegible] through [illegible] [illegible]
[illegible] [illegible] published in paper. [illegible] [illegible] that [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] that she [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] of your [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] of [illegible]. Keep [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] together the [illegible] [illegible] [illegible] [illegible]. But you know [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] with a boy in front to [illegible]—like [illegible] [illegible] [illegible]
[illegible] [illegible]. They danced the H [illegible] [illegible]. They [illegible] the
[illegible] [illegible] [illegible] 0 to [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] of [illegible] while I [illegible] [illegible]
the floor. Then the [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] the [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] the [illegible] [illegible] the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] him.

[illegible]

[illegible]
[illegible] such [illegible]
[illegible] among the leaves. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Together, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

On the busam ~~night~~ day, a little after noon, (kwaulakmis) using mag, & with black face, accompanied by numerous (alkwoligt), goes round to every house. She enters ~~first~~ amid the lifewsta & remains standing by the door. ~~After her come~~ First comes (at iqmany), wearing a mask of a pretty woman, & worn by a man who can talk like a woman, & after her a long number of masked men, disguised as Tsimshian, Nootka, Fort Rupert, Norwegian, & other men who understand busuit business. Among them is ①, a very old man ② who screwed her long ago & always followed her wherever she went, never leaving her, some complain how she has left them to go to other men, & ? her father (S. does not know what sort he may be) gives her good advice. When she sees a ♀ she asks how many men she has screwed ③, & the women always lie exceeding their number ④. Anulichhunzait explains what it is all about. The ouxkliuisla are hidden, only their peering faces being visible. Always some men remain outside, ∴ the number of masks is too great. There is a constant succession of yells, whistling, & whooping as she goes out. 4 times she goes to every house. Some of the masks are two from each country, some Bella Coola, S. says no white men, but W M has told me of both white men & Chinamen. The masks keep talking, telling of ~~both~~ they various lovers with the damsel, how she lies

Note. almutzamk alone is able to use any suit he likes in his show.

① In all cases such suit are up aloft & if the power to sing of them comes to anyone she or he can sing of such.

(2) ~~[illegible]~~ nuc-st elya q'ôs

them, how one only ennmedonce etc. Great individual latitude is allowed them. A ♂ goat is in the procession but remains outside. (simpleton) is always, late, going slowly & only x coming in when almost everybody else has gone away. In the evening the ambleinsta enter & see a fight among the men for her, they shove each other round, but do not actually fight. If by any chance a man's mask should be broken or fall off in the show, it is a ye'x has come to him. Then the ambleinsta leave, and yumzait sings & dances, the masks are burnt, & the sing-men sing her 2 songs to make good the path of the inlusta, & she dances [note T.H.M. thinks OK. this is always done of rebusam]. Then they return the ye'x up above.

Next winter she gets a ye'x. The 1st song is about (wenwenlaweli) how he always is up aloft①, & how he always fights, without weapons but bellows to frighten his enemies, the bad winds, how his ~~brother~~ enemy x ②, ~~he is brave, it means, "The valiant" how he terrifies his enemies~~ is always afraid of him & stays as far away as possible. He knows no details until (rebusam) when everybody sees a fight near the river, ½ come from above the town & ½ from below. ② is at a distance yelling but afraid to go near in spite of his brave gestures. No boss of sel-